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that the loss of a few hours may be fatal to the success of a whole campaign. This is the chief employment for military railroads, but they may also be used in provisioning the army, and in bearing away wounded and prisoners. For purely tactical purposes, the use of railroads is more limited; since the conveyance of troops upon the field is dangerous and even ruinous, unless the road is quite secure from attack, but circular railways, for the defence of extensive fortifications, have been of great service and may be a salient feature in future campaigns. Dr. Joesten gives an admirable historical account of the military use of railroads from the campaigns of 1848 and 1849 to the Franco-Prussian war, but is guilty of one or two needlessly prolix digressions. The book concludes with a systematic account of the military organization of the railroads in Germany, France, Russia, Austria-Hungary and Italy.

WALTER E. WEYL.

Philadelphia.

Conscience et Volonté sociales. Par J. NOVICOW. Bibliothèque Sociologique Internationale. Pp. 380. Price, 6 francs. Paris: V. Girard & E. Brière, 1897.

This is a fascinating book to any one interested at all in social philosophy. It is an attempt to construct, in rough outline at least, a social psychology. The subject is fresh and the author's style so clear that one is carried along with ease and interest from beginning to end. Alas, when he has finished, the reader feels that the hopes that have been raised by the proposed solution of many knotty problems are vain. With all the array of interesting facts, to a consideration of which we are treated, there is much to wish for in the reasoning and method of discussion. The author accepts the organic theory of society in all its literalness and explains and defends it in his introductory chapters and in his concluding one with admirable clearness. He is right in maintaining that we must, in order to refute a theory, meet it with a counter theory, but not correct in thinking that the idea of unity in the universe and in the laws governing it, forces us to believe that human beings in their relations to each other are parts of a biological organism working out a life of its own. He is also asking too much of us when he says that because the organic theory brings sociology into relation with more general sciences it therefore contains a greater sum of truth than other theories of society, which is the test he has previously established of a good and acceptable theory. This is

poor reasoning and is accompanied by a loose use of terms, as for example in the use of the words "general science."

His answers to some of the opponents of the organic theory, and especially in commenting on M. Leroy-Beaulieu's criticisms, are often well taken, but this negative proof does not help to establish the positive of the theory M. Novicow defends. His whole argument that the organic theory can be used as a support for absolute individualism is about as unscientific an appeal to reason as the misuse of the theory with which he charges the socialists.

One of the most interesting parts of the volume, to most readers will be that in which the position of those who accept the organic theory *in toto* is explained. With this established to the satisfaction of the author, his method renders the remainder of the book a little curious and one must hand it over for criticism to a psychologist. On almost every topic the process or mechanism by which the individual mind acts is explained, and then comes the phrase "just so in society" forces A and B work to produce result C, etc. One suspects at times that the cards are packed to produce such neat results. The attempt to establish fixed laws to read in good form is sometimes more satisfactory than the following, where on page 243 we are told that the individual is interested only in those things of which he can form some mental representation or picture; therefore, the journalist gives most of his space to commonplace and vulgar things and to acts of celebrities, sovereigns, ministers, comedians, etc. On this basis, "one can formulate as a law the following proposition: the facts which attract the daily attention of society are in inverse ratio to their importance." A few pages farther on we are informed, likewise in italics, that there is a second law depending on this, namely: "the faster a fact passes out of social consciousness the less important is it for society."

M. Novicow has some interesting views on democracy which we cannot here discuss. He believes in an élite in every society made up of the wealthy and cultured who work for the good of society and who in the aggregate constitute the social mind, or, as he terms it, *le sensorium social*. His attempt to estimate the numerical strength of this element leads him even to beg the reader's pardon for introducing so unsatisfactory a discussion; it would have been better to have omitted the chapter.

All the faults of the book are due to the false basis on which it rests and the foolish method which the author is forced to follow after giving such unqualified adherence to the organic theory. He has gathered much good material and is an observing student of social phenomena; if he will only throw off the self-imposed

shackles and discuss social phenomena as such with all the simplicity and devotion with which he treats his pet organic idea at present, he will attain more satisfactory results.

SAMUEL MCCUNE LINDSAY.

The Chances of Death, and Other Studies in Evolution. By KARL PEARSON, M. A., F. R. S., Professor of Applied Mathematics in University College, London, etc. Two volumes, with illustrations. Pp. 388 and 460. Price, \$8.00. London and New York: Edward Arnold, 1897.

The essays collected in these volumes embrace a wide variety of topics. The titles of the studies, which range from "Monte Carlo Roulette" to "Politics and Science" and to "Passion Plays," suggest the light and graceful touch of the man of letters rather than the severer labor of the man of science. One may seek in vain in the list of titles for plan, unity and connection. Indeed, so little has the author done to give his work the appearance of coherency, that one is disposed to assume an intuitional obscurity in this respect.

The bond of union between the various studies lies in the essential oneness of the mental attitude with which the author approaches the various subjects which receive his attention. The principle of evolution is the formula of interpretation, which, properly applied, enables us to reconstruct the world of the past, to understand the world of the present and even to catch glimpses of the future. Thus it is applied in these writings which so justify their title of studies in evolution. How much connection there should be between productions published together and launched into the world between the same covers, will probably always be in dispute. But it is recognized as reasonable that such productions shall reveal the author, with his mental traits, his habit of mind and thought. We expect such productions to show themselves fruits of the same soil. Despite the somewhat motley aspect of their outward garb and designation, the essays of Professor Pearson reveal a strong inner kinship which amply justifies their publication in the present form.

The studies included in these volumes are twelve in number. In "The Chances of Death" and in "Monte Carlo Roulette" the author discusses statistical probability with its relation to the evolutionary problem of variation. In "Reproductive Selection" and "Variation in Man and Woman" he deals with questions of physical anthropology. In the series of essays in the second volume, "Woman as a Witch," "Ashiepatle" and "Kindred Group Marriage," we have